### NEW EVANGELICAL BISHOPS

First Sermons of Revs. Brey ogel and Horn Since Acquiring Their Honors.

The Former Preaches on Faith and the Latter on Divine Love-Important Matters Handled by the Conference.

Bishop Breyfogel, of the German Evangelical Association, preached at Fletcherplace M. E. Church yesterday forenoon. He was introduced to the andience by the pastor, who remarked that the body he represented was one of the great Methodist family agreeing with the Methodist Episcopal Church in theology and polity.

The Bishop took as his text a part of the twenty-second verse of the eleventh chapter of Mark: "Have faith in God. "Faith," said the Bishop, "is a faculty of the soul, for the elements of belief and trust are inherent in human nature. The child at your knee unhesitatingly believes every utterance unless it has already discovered deception. It is taught in the school that the earth is round, and accepts that, although contradicted by the evidence of its own senses. This faculty, this power of belief, is in constant use. If we did not have mutual confidence and respectful trust all social relations would cease. In a state of nature this faculty is in constant use, but in its application to things spiritual and divine this power to believe is dead, and needs to be energized and awakened by the influences of divine grace and the power of the Holy Spirit. Faith has been said to be the eye of the sonl. If so it has two lids, an outer and an inner. The outer lid is of ignorance and the inner of a stubborn and depraved will, and both these has are closed. The outer lid by a divine influence is lifted. If the inner lid remain closed the soul within is in the darkness of spiritual death, but if it opens the soul is lighted up and warmed by the power and glory of Jesus Christ. No man can say that Jesus is the law but by the Holy Chost. Faith is the first step toward God; first faith, then repentance. He that cometh unto God must believe that He is and, that He is the rewarder of him who seeks Him. Repentance would be an impossibility without faith. Repentance becomes the soil in which faith germinates and grows up, and becomes a living faith. Without genuine, heartfelt contrition for sin, without genuine repentance for iniquity and transgression, true living faith is an impossibility.

"One reason for the many superficial conversions of which we hear, is that men have not gone down to the genuine repentance for sin, that repentance which swakens to the error of sin and its pollution. Faith transcends all other faculties of the soul. We observe much through our senses, but the entire reason stretches its sway far beyond the convictions and limits of the senses. Its exercise embraces all other faculties of the soul and calls them into action. Faith, to be saving faith, must be intelligent; it must have strong desire, and there must be in it a surtender of the will to the will of God. No man can believe unto salvation unless be believes with his whole soul. A cold, superficial assent is not faith in the saving sense. A man may think a great deal about redemption, may have a certain desire for it, but until he surrenders himself unto Christ he will not obtain it.

A SURRENDER TO GOD. "Faith is a thoughtful, affectionate, will-

ing and therefore complete surrender of the soul to God. It must be intelligent. A man must know the truth before the truth can set him free. It cometh by hearing and by the word of God. If we would grow in the divine life there must be within us a growth in the knowledge of the Lord Jesus Christ. Faith must have an affectionate and living, loving desire in it. The soul's affections must reach out after God. The Holy Spirit addresses itself to the con-science, and the gospel of Jesus Christ storms the citadel of the heart. The story of the cross not only asks our intellectual assent, but it appeals to the affections, the desires of our nature. When the soul begins to melt at the feet of Christ then it is that faith rises into a stronger and higher

"There are some people simply guided by emotion and nothing else, and who are led by every kind of doctrine. There is play for the emotions and sensibilities in living, saving faith, but you know by your own experience that when once your soul was kindled it was then that faith plumed her wings within you. Our faith must also be a willing one. Knowledge and desire are not sufficient. We percieve the we accept the truth, we long for deliverance through the truth, but it is necessary finally that the will decide whether we shall fully and unreservedly accept Jesus Christ as presented to us, and therefore the question, 'Wilt thou be made

"I think there ought to be more in our hearts of that rugged faith which says, 'It shall be done; I will not let thee go until and then go our way is not sufficient.
There needs to be more of the spirit which says unto God, 'I take Thee at Thy word to be saved and to be sanctified wholly.' Faith born of these strands ties us safely and securely to the throne of God. When we are lashed to the throne of God by faith. though clouds come over us and our vision be obscured, we know we are secure because the influences of the Holy Ghost are about us in response to a living faith in God, for faith is not all of the text, but 'faith in God.' If this faith were to be exercised in man I confess I could not have faith as I have attempted to

A PERSONAL GOD.

"The object of our faith is a personal God and in Jesus Christ, 'for if ye believe in God believe also in me.' We are not simply to believe that what Jesus says is true but we are to believe in Him, in His absolute holmess and power. Many men believe in Jesus that He can and does save men, but never believe in Him in the sense of risking their all upon Him. Let us trust in Him for everything for time and for eternity; let there be entire giving away of self for God. There is a legend that in an island in the Mediterranean there lived a couple of young lovers who were betrothed. The young man was imbued with the idea of going to the Holy Land in a crusade to fight to wrest the sepulchre of the Savior from the Saracens. They pledged themselves to be true to each other, and she said she would each night build beacon fires on shore to light him safely to a landing on the rock-bound coast. Time went by, and night after night she kept the beacon fires burning. The people jeered and scoffed at her, saying he had forgotten her, but she kept the fires burning, and one night her lover came back. Almost nineteen centuries ago our blessed Bridegroom said to his bride, the church, "I am going to my Father's house, but I will come again. And the white-winged messenger said to the church. He will come again. And the bride gathered the fagets of faith and the Lord sent the pentecostal fires down upon that little gathering in Jerusalem. Since that day the counter-fires of persecution have been burning. Still the beacon fires of faith flamed on through the succeeding centuries of persecution, of infidelity, ot rational-One of these dark nights, when the world has wrapped itself in the security of intidelity and skepticism, the Bridegroom will come attended by ten thousand times ten thousand chariots of angels, and the light of her burning fires will be lost in the supernal glory of His brightness. In that grand day the Bridegroom and the bride shall go in through the gates of the city until the very home of God becomes radiant with praise and glory, and they shall sit down to the marriage supper of the

Bishop Horn's Sermon.

Bishop W. Horn preached at 10:30 A. M., in the church in which conference convenes, from St. John x. 14-15, "I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knowlay down my life for the sheep." His theme was the love of the Good Shepherd for his sheep. He dwelt mainly upon the infinite and eternal love which Christ, as the control of the marriage and the christian family relation are not always viewed as family relation are not always viewed as the man who makes tin rattles the organist. The choir family relation are not always viewed as the word of God demands, and the marriage and the christian family relation are not always viewed as sacredly as the word of God demands, and the marriage and the christian family relation are not always viewed as the consists of about twenty good voices, with whether arising from teething or other cause, and is for sale by druggists in every part of the was well chosen and admirably sung. The world, Be sure and ask for Mrs. Winslow's numbers being: Organ prelude, "Fantasia," to consist the organist. The choir distribution are not always viewed as the word of God demands, and the bowels, and is the best remedy for diarrhea, whether arising from teething or other cause, and is for sale by druggists in every part of the was well chosen and admirably sung. The numbers being: Organ prelude, "Fantasia," to consist the organist. The choir diarrhea, whether arising from teething or other cause, with the great American kid, and these three diarrhea, whether arising from teething or other cause, which cause the organist. The choir diarrhea, whether arising from teething or other cause, whether arising from teething or other cause, and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale by druggists in every part of the wind and is for sale

the Good Shepherd, manifested toward his sheep and upon the influence of such love

upon the loved ones. The Good Shepherd, because of His in-finite love for His sheep, gave His life to ransom them from destruction: He provides for them; He leads them upon green past-ures; He defends and protects them against their adversaries. The Good Shepherd knows His sheep. He knows those that are seeking Him. When the prodigal was yet far off the father saw him. When Nathaniel was yet under the fig-tree, Christ saw him. When Zaccheus was in the sycamore tree, Christ saw him and knew what he wanted. So Christ knows the seeking heart wherever it may This Good Shepherd knows the nature, the character, the disposition of His sheep. Man is not always at heart what he seems to be the surface, and while upon the appearance, Christ looks into the heart. Hence the main question for us is. Are our hearts right before God? Are our names written in heaven?

The love of the Good Shepherd begets love. Then man will serve God not from a mere sense of duty, but constrained by love. This love should become in us a passion. and create a burning zeal for God and His cause. The love of the Good Shepherd begets a desire within us to be like Him. His sheep follow Him. This implies not only that they keep His commandments, but that they pattern after Him and become conformed to His image. He who enjoys the love of God in his heart has no greater desire than to be like his Divine Master. Filial trust is also one of the results of this love. The child that loves his parents has confidence in them. In the Scriptures we have thousands of exceeding great and precious promises, and every one of them is a check on Heaven's bank. All we need to do is to present our check-come in confidence to God and rely upon His promises, and He will give to us the desire of our hearts.

Saturday's Conference Proceedings. The Saturday's sessions of General Conference of the Evangelical Association were devoted to the consideration of important committee reports. The report on the family takes high ground in favor of good family government, the sanctity of the marriage relation and social purity. A constitution for the Young People's Alliance was adopted, and two directors for the Charitable Society elected. Bishop Breyfogel opened the morning ses-

sion, but at his request Bishop Esher took the chair and presided over the deliberations of the day. A telegram was read from C. K. Fehr, superintendent of the Orphan Home, stating that his wife's health would not permit him to accept the position another term. A request has been received from Troy, Kan., Conference, where a litigation is now in progress in the District Court concerning the Bellevue church, for an attested expression of General Conference concerning the standing of such as have withdrawn from the church. To this request General Conference answered with a resolution declaring that the rights of all those persons who received certificates ceased with the reception of the same, and were in no sense any longer members of the Evangelical Association. and that those who withdrew without certificate, on account of dissatisfaction, forfeited, by such withdrawal, all rights and privileges of membership in the Evangelical Association. General Conference also declared that such a relation as membership-at-large, when not connected with some local society, is utterly unknown both

to the laws and usages of the church. That item in the report of the committee on revision, making provision for the calling of an extra General Conference, which had called forth such an animated discussion on Friday and was made the order of the day on Saturday morning for further con-sideration, was rejected. While a majority favored it, it failed of the requisite three-

fourths vote. The committee on the Charitable Society reported that they have found the treasurer's report correct. The assets of the society are now \$27,006.98, which is an increase of \$2,184.92 during the past quadrennium. All the funds are invested in firstmortgage securities, bearing 6 per cent. in-terest. The report not only indorses the action of the board of trustees in not declaring a dividend for 1891, but commends them for so doing. They are, however, in-structed to declare a dividend, based upon the income of 1890 and 1891, to such only as may be reported as proper claimants by the secretaries of annual conferences recognized by General Conference as the legal Reading, Pa., and Robert Sterner, of Schuylkill Haven, were elected trustees of the society.

CATECHETICAL INSTRUCTIONS. The conference took advanced ground on the subject of catechetical instruction by making it the duty of every preacher to hold catechetical instructions in every society in his field of labor, the course to be so arranged as to embrace the whole of the "Smaller Cathechism of the Evangelical Association" in one year, excepting where this may be impracticable. It shall be the duty of the members to send their children who have attained to the age of ten years to catechetical instruction. At the completion of the course of instruction an examination of the chatechumens shall be held in the presence of the society. He thou bless me.' To make an emotional plea | shall, however, not be allowed to require the children to take upon themselves any vows, neither the laying on of hands, neither shall this examination have an connection with receiving persons as members into the church. The public examina tion of the catechumens at the completion of the course was strongly objected to by some for the reason that such a regulation would be abused and might be made the entering wedge to the confirmation, the laying on of hands, and receiving them into the church without having experienced a change of heart. Although the report of the committee passed through General Conference it can only become a law of the church after it has received a two-thirds vote of the members of all the annual conferences. The report of the committee on Sabbath-schools and normal classes says the Sabbath-school is one of the most successful institutions of the church. One of the principal needs of the Sunday-school is self-sacrificing, faithful and efficient teachers. Although a goodly number of normal classes have been formed in different parts of the church, yet this important work should be carried on with greater energy and efficiency. Conference, therefore, calls upon al preachers to form normal classes. This is a new organization in the association, but is meeting with great favor among the young people. The committee presented a careful report, and conference resolved as fol-

1. That we call upon all our preachers to identify themselves with this movement, and to espouse heartily this important cause, having the consciousness that we can in no other way carry on the work more successfully than by taking the proper care of the young people.

2. That we will establish a Young People's Al-Hauce in the Evangelical Association in accordance with the constitution prepared by the Linwood Park committee, and already published 3. That the General Conference adopt the necessary measures and regulations for the car-

rying out of said constitution. Some of the Western delegates objected to the name alliance, as that name had come into disrepute through the Farmers' Alliance. Some one suggested "league. but that was found objectionable because the liquor men have banded themselves together under that name. A motion by Rev. Haller to change "alliance" to "union" was carried by a small majority, but when this was found to be very objectionable to the Eastern men Rev. Klump, of the Michigan, kindly moved a reconsideration, which carried, and then the amendment to substitute "union" for "alliance" was voted down.

FAMILY AND TEMPERANCE. The committee report on the family held that the Christian family is the foundation of the well-being of society and of the State, the paradise of happiness, the first church of God, where He is worshiped in spirit and in truth. It condemns the efforts of skeptical, and, in most cases, also immoral men, whose object is to dissolve the marriage relation and destroy the family in order that they may indulge the passions of their sinful hearts; also, the superficial spirit with which the marriage relation is entered into and afterward dissolved. It deprecates the fact that even in eth me, even so know I the Father; and I the Christian church the marriage and | we are disposed to congratulate Major Mc-

faithful observance of family worship and EVILS the proper training of the children in harmony with the principles of the word of God. It declares that the Christian family must afford a home for the children in the best sense of the term-a place which the children will prefer to any other place in the world. After the adoption of this report Bishop Esher said he felt to thank God that the General Conference of the Evangelical Association stood on such high ground relating to the purity of the family and the sanctity of the marriage relation. He felt sure that if the family was right the church would be right likewise.

The committee on temperance also presented its report, which alludes to the many and frightful evils resultiny from the use of strong drink. It condemns the moderate use of intoxicants as the inevitable path to drunkenness. It characterizes the saloon as the destroyer of wealth and happiness, the enemy of the home and the church. It deplores the liquor influence in politics and in legislation. It insists that prayer alone will not deliver men from its curse but that they must work and vote for it. In view of these facts the report makes the following declaration:

1. As the representatives of our church, we will, in walk and conversation, set others a good example in temperance, and under no pretext whatever use intoxicants, either for ourselves or in our families, excepting sickness should neces-

2. That we will give a helping hand to any and all efforts of reform in educating and teaching our people concerning the same. 3. That we express our appreciation of the work done by the W. C. T. U. all over the land, and heartily indorse the efforts made to teach our children in the public school as to the effects of the use of intoxicating beverages.

tion with the liquor traffic. The report also condemns the use tobacco in the following terms: 1. We hold that the use of tobacco is an neccessary expense and a filthy habit, and in many cases injurious to health, and therefore an

evil from which every true Christian should be

delivered

4. That we will not support for public office

any candidate that stands in any way in connec-

2. We believe that the use of the same by ministers of the gospel is hurtful to the cause which they represent, and not in harmony with the office to which they have been called, and hence no one addicted to the use of tabocco should be received into the ministry. Rev. M. Pfitzinger offered to amend the

report so as to condemn also the fashionable mustache among ministers. This provoked considerable merriment and laughter. but as it was not considered serious no vote was taken on this amendment.

#### "That Crowd Down East."

In the course of the afternoon's session General W. Lilly, of Mauch Chunk, and one of the most prominent citizens of eastern Pennsylvania, called upon Bishop T. Bowman and expressed his sympathy for the Bishop personally, and for the loyal part of the church represented in the General Conference now assembled in this city. The General said that "the bluster of that crowd down East" made very little impression upon the public.

# JOSIE MANSFIELD.

Her Notorious Career Recalled by Her Marriage in London Last Week.

New York Recorder. The friends of Robert L. Reade, lawyer and man about town, were astonished Satarday to hear he had married the notorious losie Mansifield, formerly mistress of Col. Jim Fisk, jr. The marriage was celebrated in St. George's Church. London, on Friday, in the presence of a few friends and three members of the bride's family. The honeymoon will be spent at Brighton.

The marriage recalls the eventful history of the woman whose personal beauty led to the death of her benefactor. Josie Mansfield was married in 1864 to Frank Lawier, an actor of reputation in San Francisco, where she lived with her parents, whose name was Warren. They lived happily until 1868, when Lawler separated from his wife and she drifted to this city. In 1870 she met Fisk, who at once fell in love with the beautiful woman. She was then almost destitute, but Fisk established her in house on in West Twenty-third and gave her carriages, ewelry, servants and everything else that she could desire. He was deeply enamored of her, and his infatuation was the talk of his friends.

Fisk introduced his friend and ex-partner. Edward S. Stokes, now proprietor of the Hoffman House and a power in Tammany Hall, to Josie, and from that moment his peace of mind was destroyed. Stokes also fell madly in love with the woman, who seemed to return the passion. When Fisk was convinced almost against his will of the woman's duplicity there was was a scene in the handsomely-furnished house in West Twenty-third street. To his threats of vengeance the woman replied by threatening to publish his letters to her. which were said to contain a full account of the operations of the Erie ring. She claimed that Fisk owed and offered to put the in evidence. Fisk obtained an injunction against the publication of the letters, and charged the woman and Stokes with trying to black-mail him. The examination of Josie on the charge of subornation of perjury was an extremely sensational one, and the woman's feelings were not spared. After the adjournment of the court Stokes drove to the house in Twenty-third street and thence to the Grand Central Hotel, where he shot and killed Fisk. The public was aroused by this murder. Stokes was tried and convicted, but escaped with a few years in State prison. The woman fled to Boston and thence to Paris, where she has since been living near the Boulevard. She is

aid to retain much of her old charms of face and figure. The bridegroom is a son of Robert Reade. who died six years ago in France, leaving a large fortune to his widow, two daughters and two sons. Mrs. Reade and her daughters have since then made their home in England. The elder daughter married Gen. Francis Strachan, Governor of the Bermudas. Her sister married Captain Cary, who since then has succeeded to the title of Viscount Falkland. It was while on a visit to her mother at Carlsbad, last summer, that Reade met and fell in love with Josie Mansfield. He returned to this city, but left again a few weeks ago, saying that he was going to visit his brother-in-law. Viscount Falkland, in Yorkshire. Reade is about forty years of age and of extremely convivial habits.

Hats Off-A Conventional Custom

One of the simplest instincts of good manners would seem to be that a man should uncover his head while eating his dinner with his family: yet it is pretty certwo centuries ago habitually wore their hats during that ceremony, nor is it known ust when or why the practice was changed. In Pepys's famous Diary, which is the best manual of manners for its period, we read, under date of Sept. 22, 1664: "Home to bed. having got a strange cold in my head by flinging off my hat at dinner, and sitting with the wind in my neck." In Lord Clarendon's essay on the decay of respect paid to age he says that in his younger days he never kept his hat on before those older than himself except at dinner. Lord Clarendon died in 1674. That the English members of Parliament sit with their hats on during the sessions is well known, and the same practice prevailed at the early town meetings in New England. The presence or absence of the hat is therefore simply a conventionality, and so it is with a thousand practices which are held, so long as they exist, to be the most unchangeable and matter-of-course affairs.

Difficult Things. The hardest thing a mean man ever has to do is to step up to the glass and look himself squarely in the face. The hardest thing a wife has to do is to cook to suit her husband. Sometimes the hardest thing a new preacher has to do is to find somebody who will invite him to go home to dinner. The hardest thing for a boy is to bave a nickel in his pocket and not be allowed to The hardest thing for a girl is to have a secret and not have any one to tell it to.

## to see other people prosper.

The hardest thing for a covetous man is

Castor-Oil Politics. The esteemed mugwump New York Times congratulates itself on the startling discovery that on one commodity at least the consumer pays the cuty and that consequently, of course, the tariff is a tax. As that commodity happens to be caster oil,

OF PARTISANSHIP

Rev. Mr. Milburn Thinks All the Votes of Last Tuesday Were Thrown Away.

Impossible for Sobriety and Love of Home to Win Where Party Lines Control the Vote -Discourse on Biblical Fools.

UPON PARTY POLITICS.

Rev. Mr. Milburn Views the Recent Campaign from a Pulpit Stand-Point. At the Second Presbyterian Church, yesterday forenoon, Rev. Joseph A. Milburn took as his text the clause from the fifth verse of the thirtcenth chapter of Matthew in the parable of the sower:

Because they had no deepness of earth. The words refer to the seed sown in stony places. The plants swiftly grew and swiftly withered because they had no deepness of earth. In themselves the seeds were doubtless all right, just as good as the seeds that brought forth sixty and a hundred fold, but they missed efficient life because of shallowness of soil.

In his discourse he said that in this age of organized charities, when charity is farseeing and discriminating, when she has her agents out in the highways and the byways, in the garrets and in the gutters, seeking for them whom she may rightly and justly help, it is wrong, it is a crime against humanity. it is to foster mendicancy and indolence to give even to the extent of a crumb of bread or a five-cent piece at a venture. Tramps, beggars and gypsics are not the creation of nature. Nature does not make a beggar: nature does not feed the tramp. Nature does nothing for this mighty host that goes about the land-the withered crop grown from virtues sowed in the shallows where there is no deepness of earth.

Likewise this truth applies to party pol-

itics. Parties are indispensable to govern-

ment. They are indispensable to the order, honesty, integrity and balance of government. So long as we differ as to the relative values of the future and the past then shall we be Liberals and Conservatives. So long as men differ as to the relative political values of centralization and State rights and protection and free trade there must be American parties, Republicans upon the one side, Democrats upon the other. When these questions are settled other political problems will come, about which we shall differ, and the parties shall continue still. Hence, man must be partisan, must be on one side or the other. This does not mean that a man shall always follow his party. that he shall always vote with it, that he shall always be obedient to its behests. Let us rather say to the party "I shall be loval to you only while you are on high ground, while you are faithful to the right." There are times when the principles of a party are ignoble and contemptible, not as a whole, but in a particular member, in localities, in special points. Then it should be that the partisan, no matter whether he be a Republican or a Democrat, should be so loyal to his party, should be so jealous of its great career, that he would for the while remind it of its dereliction. How we need this spirit in the political affairs of this city must be manifest to all. We are at a moral stand-still in this community because of our rotten partisanship -because we vote for the Republicans and the Democrats rather than for law and order and sobriety. Human happiness we all long for. We want every home in this city to be happy and joyous. We want every mother to rejoice in her boy. We want the husband of every wife and the son of every mother to be a joy rather than a curse to his home. We want the city to prosper. We want the streets paved and Indianapolis to march forward on her

victorious course. This we all want. This we all had in mind when we voted on last Yet, whether we voted for Republicans or Democrats, our vote was in a measure void and worthless, other than in a party way. sowed in ground in which there was no deepness of earth. We could not, if we had wanted to, have voted for sobriety, for law and order, for peace and good will on

There was something under the vote of either ticket. The Republicans who voted promised to see the laws enforced, that the saloons shall be closed according to the statute; that they should prevent the Sabbath from being desecrated; that they would revere this day that our fathers loved and did so much for America. The Democrats had notice that all during the past year the saloons have done very largely as they wished. Why did not the vote carry for the Sabbath and for law! There was no issue of righteousness in the campaign, but issues such as asphalt pavements, street improvements, taxes, and abomniable personalities. All this because the politics are too partisan, because we make it an issue of party rather than an issue of order.

THE "MEDDLING FOOL."

Dr. Haines Discourses Upon a Rather Widely Distributed Topic. Rev. Dr. M. L. Haines concluded a series | This was one of the conclu of six sermons on fools last night, with a discourse on "The Meddling Fool." His text was Proverbs xx, 3:

It is an honor for a man to cease from

strife; but every fool will be meddling. The minister said that in the weakness of human nature, and in the traditions of the race, most men not only do not agree with the truth of the text, but hold to its contrary, that it is an honor to engage in strife. The world rather chooses a profane text, "Beware of entrance to a quarrel, but being in it bear 't that the opposed may beware of thee." Men are quick to resent an insult or grievance, real or supposed. This, said the preacher, is il lustrated in the spirit of dueling which raged for three centuries previous to the present. It was held that wounded honor could only be healed in the blood of one of the parties in the controversy. In eight years, at the beginning of the sixteenth century in France, it is estimated two thousand persons of noble birth were killed on the so-called field of honor. In the reign of Louis XIII dueling became epidemic. Men would fight on the slightest pretext, sometimes purposely misconstrued. But dueling in this age has passed away, and yet the same spirit is manifest in the readiness to avenge an insult. Men have not yet learned that it is an honor to cease from strife, and that in the same way it is maintaining one's honor to avoid

It is again an honor, continued Dr. Haines, to cease from strife, because in showing forbearance under provocation one exhibits one of the highest qualities of character, self-control. "He that ruleth his own spirit is greater than he that taketh a city." To cease from strife also shows a spirit of magnanimity. The speaker here illustrated his point by a reference to the consecration ceremonies of Philips Brooks last (week, by Bishop Pot-ter. In his sermon, the Bishop adverted to the uncomplaining patience and forbearance with which Bishop Brooks had long borne assault without resentment, or without stooping to the level of his traducers. "This," said Bishop Potter, "makes Philips Brooks a bishop in fact." Again, through magnanimity and forbearance, the end sought for is more surely gained. The sermon closed with the point that no one knows how far and to what end strife may lead, and the Scripture truth, "Behold how great a matter a little fire kindleth," was used in illustration. Dr. Haines found, he says, his material for the discourses on "Bible Fools" more abundant than be at first thought. The series was first intended to end at the third sermon, and, he said, with six sermons delivered, he still leaves the field of biblical types of fools un-

exhausted. Plymouth Song Service. A service of song was given last night at Plymouth Church, and the announcement served to fill the church completely. Mr. Andrew Smith has charge of the music and

Merkel, Mr. Paul Bahr; chorus, "Gloria," Concone, choir: alto solo, "O Rest in the Lord," Mendelssohn, Miss Essie Messing: male quartet, "Once More, Dear Home," from "Tannhauser," Wagner, Plymouth Male Quartet; organ, Sortie Op. 11, "Lefebre," Wely, Mr. Paul Bahr; baritone solo, "Confutatis." from "Manzoni Requiem." Verdi, Mr. Edward Nell; quartet, "O that My Load of Sins Were Gone," Camp. Plymouth Quartet; soprano solo and chorus, "Inflamma-tus," from "Stabat Mater," Rossini, Mrs.

Matzke and choir. Rev. J. H. Crum, pastor of the Congrega-tional Church at Terre Haute, delivered a short and excellent address on "Godlikeness," which was listened to with great interest. The song services will be given frequently during the winter.

Sacred Concert.

The concert given for the benefit of St Joseph's Industrial School, at Tomlinson Hall, last night, proved a gratifying success. The choral music was the great feature, consisting of the following numbers by the various choirs: "Hymn of Praise," Sa-cred Heart choir: "Laudion Sion," St. Bridget's choir; "Ave Maria," St. John's choir, "and "Good Night," St. Joseph's choir. The programme opened with Mendelssohn's "Wedding March," followed by a creditable zonave drill by the school.

Miss Maggie Anderson played a plano solo, Miss Edna Burge sang "The New Kingby Tours; Mr. Louis Dochez rendered vocal selections from Wagner's "Tannhauser," and Prof. L. Kehr gave for a violin solo, "Fantasie, Scene de Ballet' (Beriot.) A boys' orchestra of fourteen pieces also rendered excellent

JAMES D. PORTER, An Ex-Governor of Tennessee, Whose Name I

Mentioned for a Federal Judgeship. Washington dispatches indicate that one of the seats in the new federal Court of Appeals may possibly be given to ex-Governor James D. Porter, of Tennessee, Assistant Secretary of State under Cleveland.

James D. Porter is a native of the State in which he now resides. He was born fifty-four years ago, and was educated at the National College, at Nashville, an institution which no longer exists, and at the Lebanon Law School. He was a Union member of the Legislature of Tennessee at the begining of the civil war, and intro-



duced into that body resolutions in favor of sideration by it. When, afterward, his State joined the Confederacy, he acquiesced in its decision, and received a commission in the army. He served throughout the war as Adjutant-general on General Chestham's staff. After the close of the war he practiced law, and was elected Circuit Court judge in 1870. When on the bench, in 1874, he was elected Governor of the State, to succeed John C. Brown. He took office in 1875. In 1876 he was re-elected. He served as Governor until 1879. Upon retiring from the governorship he gave his principal attention to railway interests.

## HIS APPOINTMENT CONFIRMED.

W. E. Cottrell to Be Chief of the Live Stock Department of the World's Fair. CHICAGO, Oct. 18 .- The board of control of the national world's fair commission last night confirmed the nomination by Director-general Davis of W. E. Cottrell, of Detroit, for chief of the department of live stock, and now the name goes to the directory. Mr. Cottrell is strongly indorsed. not only by President Palmer and the rest of Michigan, but also by the National Live

Stock Commission. Two more commissions to visit other lands are being arranged. One them will go to Spain, Italy. Turkey, the Danubian and north African states, and the other to Mexico. the joint meeting of the boards of control and reference yesterday afternoon. The boards were in session several hours, and and during that time a number of subjects were discussed. After the meeting adjourned it was announced that everything was working smoothly, and that the two boards were as peaceful as could be desired. The proposed reduction of expense in the department of promotion and publicity was referred to the executive committee of the Chicago directors, with power to cut down expenses if thought de-

The State of Jalisco's Display. WASHINGTON, Oct. 18 .- The State of Jalisco, Mexico, promises to be foremost in Mexican exhibits at the World's Columbian Exposition, and great efforts are being made by State officials and citizens to that end Coffee, tobacco, rice, cocoa, medicinal plants and precious woods, gold, silver, copper, quicksilver and variegated marble will enter largely into the display which will be be made by the rich State, and the justly celebrated pottery and clay figures of Guadalajara, serapes and decorated felt sombreros will add to the value and interest of the exhibit. Jalisco will send twelve Indians, who will work the clay, mold and bake pottery, producing wonderfully beautiful work without ever having had the slightest artistic training. This work is one of the special industries of the handiwork of the Guadalajara.

Chinamen Coming in by Way of Texas. SAN ANTONIO, Tex., Oct. 18 .- The influx of Chinamen into Texas by way of the Mexican border continues. Not a day passes that one or two are not arrested by deputy sheriffs. Some of them are aware that they are breaking the law, others have been deceived by the Mexican emigration agents and think they have a perfect right to enter the United States. It is this latter class which are caught. The others are very successful in evading the officers. During the past week fifteen have been arrested on the Texas side of the Rio Grande. The number which has escaped the deputies is estumated to be not less than twenty-five. All those jailed will be sent back to China. via San Francisco. Two were caught near Eagle Pass last night.

Working Women Want Suffrage.

NEW YORK, Oct 18 .- It is made public tonight that the "Working Women's Society." the central body representing the organized working women of New York, last week pronounced for the first time in favor of suffrage for women, passing unanimously and heartily resolutions suggested by Mr. Hamilton Wilcox, of New York, making this demand. The society also indorsed Mr. Wilcox's bill enabling all self-supporting women to vote, which has beretofore been approved by several central labor organizations.

"Mrs Winslow's Soothing Syrup" Has been used over fifty years by mothers for their children while teething, with perfect success. It soothes the child, softens the gums,

THEY'VE FAITH IN SPOOKS

Spiritualists Who Claim Perfect Knowledge of the Future Existence.

Queer Mixture of the Laughable, the Weird and the Pathetic at a Seance Yesterday-Woman's Frenzied Eloquence.

Did you ever attend a "sitting," and see spooks, and dead mothers-in-law, and the spirit of your dear departed tailor or dressmaker come back to earth to baunt you for a payment on that last summer's outfit? No? Well, then you've missed a treat, and you should walk a mile to attend the next "seance" you hear of. There was one held up in Mansur Hall yesterday afternoon, and all the long-haired men in the town were

To the casual observer, just entering the hall, the impression left might be that he had happened in upon a joint conference of the Kansas Farmers' Alliance and the Phæbe Couzins Union, No. 68, of the National Woman's Rights Society. The meeting was presided over by a good, earnest old brother with the regulation Peffer beard and eye brows, who, besides exhorting the speakers to "keep the spirit amovin'," officiated at the organ, acted as precentor and led the weeping for the congregation. The raising of his big red bandana was a signal for 'kerchiefs to bob up from all over the ball. Weak women, strong men and healthy children were alike moved by the manifestations of the spirit and gave vent unrestrainedly to violent, scalding tears.

While the performance seemed queer to

the unbeliever, he could not but have felt a tinge of pity and sadness for the simple. childlike faith of these people in what was said and done by the speakers. The chief medium was a Mrs. Hannibal, a clairvoyant. She made the opening address, in which she pursued in a general way the doctrinal lines of the spiritualistic faith, stimulating believers to a stronger faith, and exhorting the unregenerated to turn from their paths of despondency and gloom to a strong belief in the spirit world. The chairman then introduced that momentous question-that problem that has bethered religious philosopers, that has wrecked denominations and caused more ponderous speculation within the church-porch and without than any other-"Does death end all?" He knew it did not; that we lived in a hereafter as we do now, with simply a transition of the spirit. Good Sister Hannibal then took the floor again and told the audience that the question was not one of speculation or doubt with her, but that it was perfect knowledge; that she had not merely been visited by persons from the spirit world, but that she had been there nerself. "I have sailed the river of Peace, my brothers; I have crossed the shining shore and walked with the white-robed angels of the lamb. It's no pretty, fairy dream-no beautiful myth with me, it's positive knowledge." The next speaker was a kindly-appearing old gentleman with the snows of many decades upon his silvery head. "I am not a spiritualist," he began, "but I love your belief, and I attend your meetings and reverence your faith. The greatest comfort in this life to me is the hope and belief of a grant immortality that is to come. My wife and I have fancied at times in our slumbers that we have seen our dear boy, who has passed bevond the river, and to that extent I believe in spiritualism. My relatives are divided among many creeds and denominations, so I have to go pretty slow in my spiritualistic advances, but I am with you heart and soul." As the old gentleman took his seat, the leader broke out in song, singing "While the Days Are Going By," very sweetly. Hardly had he concluded when Sister

Hannibal arose from her chair and began waving her arms weirdly above her head as she turned to the right, and walking over to a venerable gentleman sitting by the window began to lay her hands upon his head, and tell him his past, present and future in much less time than he had ever recalled it. "You, my dear brother, have had much trouble in your life, and your days of sorrow have hastened your old age and infirmity. You have laid to rest in the old burying-ground yonder two beloved companions, one a light-haired women, and the other a dark-haired one. You have sighed many times that you might be with them, and you will not be long kept waiting, for you have not many more days on this earth. You have always lived a peaceful, quiet life. In your youth you were bashful and backward about social enjoyment. You have always been a deep thinker and there is more of broadheartedness, gentle kindness and love for fellow-man in you than the outside world knows. Your days are gliding swiftly by and you will pass to the other shore very soon. I see those two women now. One is standing right here by your side and the other is kneeling in front of you. They are beckoning you to join them and your head is bowed low as you answer, 'In a little while,' Farewell my brother, farewell." Mrs. Hannibal turned and fairly reeled over to her seat. As she eat down her hands were trembling, her | MRS, LINE. ently writhing in the greatest mental agony. The great tears rolled down her cheeks and her face was wringing with perspiration. It was some moments before she could control herself. The sight was morbidly pathetic, and every one must

have been glad when it was through with. Typographical Blunder of High Degree.

Hartford Courant. It isn't every day that the Courant finds the Latin language necessary, but, when this paper does use it, the intention is to have it count for something. Witness, for example, the following sentence in yesterday's report of the Hill-Cleveland meeting: But the true purpose of every tariff bill should be the raising of revenue and the discourage gementor prohibition of imports for the benefit of favor-

"Discouragi gementor," it should be explained, may be rendered into English by dropping the terminal "gi" and putting a space between the "t" and the "o," so as to read, "discouragement or."

For beauty, artistic worth and literary merit, no magazine of its class fills the bill so well as Peterson. Some of the best story writers of the day are among its contributors. It keeps ladies fully posted on the latest novelties and changes in the fashions, besides giving them many handsome designs for fancy and needle-work, and valuable papers on domestic economy, household adornment, etc. Published at 306 Chestnut street, Philadelphia, Pa.

Who says that anything hurts worse than the rheumatism or the gout, or that anything is more barassing than an affection of the skin! These troubles, as well as disfigurements of the complexion, are cured with Glenn's Sulphur Soap. Sold by all druggists. Hill's Hair and Whisker Dye, black or brown, 50c.

INDORSED by all, Dr. Bull's Cough Syrup. 25c. "Beauty soon grows familiar to the lover, fades in his eye, and pales upon the sense." But a bottle of Salvation Oil will look well as long as people suffer with headache, rheamatism and

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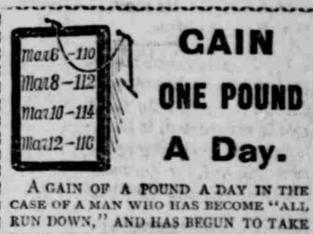
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McKIBBEN-Louisa B., widow of Joshua-B McKibben, Oct. 17, in her sixty-sixth year, at the residence of Hilton U. Brown, 361 Massa-

Monday, Oct. 19, at 2 p. m. Friends invited Friends may view the remains on Monday from FILBY—Susan, Sunday morning, 5:15 a. m., Oct 18, 1801, in her sixty-sixth year, at the residence of her son-in-law, Wanfield Miller, 750 orth Peonsyl vania street. Faneral at above number, Tuesday, Oct. 20, at 10 o'clock. Friends invited.

chusetts avenue. Funeral at above mumbe

SOCIETY NOTICES A TTENTION COMBADES! - ENCAMPMENT to take part in the 11th Indiana Camp-fire. Tuesday night. Let us, representing every marca and battle from the beginning to the end, join with them and have a good time. Assemble at Journal office, 7 p.

W. C. PHIPPS, Adjt. W. H. TUCKER, Col. WANTED-MALE HELP.

WANTED - GENTLEMEN'S CAST OFF Clothing, cash paid, 117 Massachusetts avenue, face contorted and her whole body appar- WANTED-A LIVE ENERGETIC PARTY IN VV every place to introduce our goods. We have a new line that will sell at every house and agents can reap a harvest between now and the holidays. Will pay a salary of \$75 per month if preferred, and furnish a team free. Address \$2 nce. STANDARD

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MONEY TO LOAN-6 PER CENT. HORACE MCKAY, Room 11, Talbott & New's Block. SIX PERCENT ON CITY PROPERTY IN IA. MONEY ON WATCRES, DIAMONDS, JEW elry, without publicity. CITY LOAN OFFICE 57 West Washington street.

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